

CHURCH



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THE CHURCH RECORD.

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COLONEL HEATHCOTE TO THE SECRETARY.

MANOR OF SCARSDALE, Nov. 9, 1705.

SIR :

I am indebted to you for yours of the 11th Jan. and 9th of April, and am wonderfully surprised that the Society should make choice of me for one of their members. It was a very great satisfaction to me, that any thing I could offer was acceptable to them, and should very joyfully embrace any opportunity of doing service to the Church, and I bless God for it, I am not conscious to myself of ever having slipt one fair occasion therein, when government would give me leave. I beg of you, sir, to present my most humble duty to that honorable body, and thank them for the honor they have been pleased to do me, and may assure them that I shall not only endeavor to give them satisfaction as to any thing they shall desire of me; but if any new matter occurs, which I believe may be of service to the Church, I will not fail laying it before them for their consideration. If I mistake not, the several heads you desire satisfaction of in both your letters now before me, are, first, an exact and impartial account of all your Ministers. Secondly, what fruit may be expected from Mr. Moor's mission. Thirdly, what my thoughts are of sending Mr. Dellius into those parts again. Fourthly, my opinion of the Society's having appointed that good man, Mr. Elias Neau, as Catechist to the Negroes and Indians, and the cause of misunderstanding betwixt him and Mr. Vesey.

As to the first, I must do all the gentlemen which you have sent to this Province that justices to declare that a better clergy were never in any place, there being not one amongst them that has the least stain or blemish as to his life or conversation, and though I am not an eye witness to the actions of any, save those in this county, yet I omit no opportunity of inquiring into their behaviour, both of the friends and enemies of the Church, and they all agree as to the character of the gentlemen: and that they use their best endeavors to gain over the people. And as to their diligence in the faithful discharge of their trust, the Society, I hope, will,

in their instructions, have laid down such rules as they won't fail coming at it without being imposed on. Mr. Urquhart, minister of Jamaica, has the most difficult task of any missionary in this government, for although he has not only the character of a very good man, but of being extraordinary industrious in the discharge of his duty, yet he having a Presbyterian meeting house on the one hand, and the Quakers on the other, and very little assistance in his Parish, except from those who have no interest with the people, that his work can't but go on very heavily, as I understand it does: but Mr. Thomas, of Hempstead, having better assistance, the leading men in his parish not being disgusted, are helpful in the work; and having no other sectaries to oppose him by their meetings but the Quakers, makes very considerable progress, as I have been told by some of the most sensible of his parish. As for Mr. Mackenzie, he has a very good report from the people of Staten Island, and I shall not fail making further inquiry concerning him, and let you know it in my next.

But when all is done, what I can tell you concerning any minister, except in this country, is only by information from others, which is often very uncertain; for some gentlemen may many times, and very deservedly, have a fair and good character by the generality of their neighbors, and yet, at the same time, by one misfortune or other, not perform much of the service of the Church, in which I will give you this plain instance.

There is not any gentleman whom the Society hath sent over, that is clothed with a fairer character than Mr. Barton, of West Chester, and truly he is a very good and sober man, and is extremely well liked of and spoken of by his parishioners in general; yet although he has been three years in that parish, not many are added to the communion, nor baptized, and few catechised; and if he is directed to send an account how he has advanced on each of these heads annually since his coming there, it will be found accordingly. For this and many other reasons, I can't help still to be pressing that the Society should lay the gentlemen which are sent over under exact rules, and methinks it is no difficult matter to have it ordered so as to know almost as well what is done as if they were present in every parish.

The people of West Chester, were very angry with me because I was for having this county divided into 3 parishes, and every minister to have 70l. instead of 50l., and I had brought the county, except that place, to a willingness to have it so, as I formerly acquainted you, and had they permitted that projection to have taken place, it would have been a great ease to the Society: for, first, what Mr. Barton had more than the 50l. he now hath, might reasonably have been deducted

at home. Secondly, Mr. Bondet would have been provided for. And thirdly, one Mr. Morgan, who was minister of East Chester, promised me to conform; that there would not have been occasion of another being sent to us, and by that means have saved 50l. a year more at home, and wholly out of all hopes of any dissenting minister getting footing amongst us, and it will never be well until we are in three parishes; and I shall not fail, when I have a fair opportunity, to push for it again. And to satisfy you of the reasonableness in what I offer, I believe there has not six public taxes been laid on this county by the Assembly this fifteen years past, but I have been at the proportioning of, and when the places in Rye parish pay 50l., the towns in West Chester parish were allotted 120l.; and there are two places more, which, both together, are one third part as big as Rye parish, which are now in neither of them. And now I am on this subject, it comes in course to make out what I told you in my former letters, viz.: that there is no parish in the government but what is able to pay twice as much as they do. For Rye parish, which is not by one half so large as the least parish established by law in the government here, since my living here, maintained two dissenting ministers, viz.: one at Rye and Mamaroneck, and one at Bedford, and gave the former 50l., and the latter 40l. a year, which I think makes it out very plain what I have offered on that head; and you may be assured I shall omit no opportunity of serving the Society therein. But the work must be done, in a great measure, by the minister's taking pains, and bringing the people into a good opinion of the Church, for though the reason hereof is very plain, it must be a business of time to effect it. We have had it reported that the Queen would be at the charge of maintaining a Suffragan Bishop in these parts. If that was granted, I question not but a great many who have had their education in Boston College would conform, and would be content with the benefices as settled by Assembly, without being very burthensome to the Society.

I have been so long wandering from one subject to another, that I had almost forgot to give you my thoughts of Mr. Muirson, whom my Lord of London has sent for this parish. He has been here about three months, in which time he hath by much outdone my expectation; having very fully retrieved all that unfortunate gentleman, Mr. Pritchard lost; and if he continues so faithful in the discharge of his trust, of which I have not the least doubt but he will, he'll be able to give as large account of his services as any that has been sent over to this Province. And I must do him the justice to own that he is as deserving of the Society's favors. For as some of his parishioners told me, and which I know in a great measure to be true, that although they have had a great many

ministers amongst them since the settlement of their town, yet Mr. Muirson did more good amongst them the first six weeks after his coming than all they ever had before. And I question not but when you have the particulars of his proceedings transmitted, you will find what I have said of him to be true. As for Mr. Brooks, whom the Society have sent to the Jerseys, he has an uncommon good character given him from those parts; and it is reported of him that he makes wonderful advances for the service of the Church, and I question not but Col. Morris will be very particular concerning him—that being properly his watch. For though that Province is not above 50 miles from my house, and Staten Island about forty, yet by reason of the difficulty of water passages, I have never been at either of them above twice since my coming to America. And I am now more tied at home with a family, and my private affairs than formerly, for which I humbly crave an allowance. My principles and natural temper lead me to do the Church all the service I can every where, but I dare not promise for more than this county at present, and my best endeavors in the westernmost towns in Connecticut colony when the Church is well rooted here. And it has always been my opinion, and is so still, that there is no part of this Province, or even America, that would be of greater use or service to have the Church thoroughly settled in; for it is not only large in extent, and the land very good, and near the city; so, consequently, will in time be a great settlement. But bordering on Connecticut there is no part of the continent from whence the Church can have so fair an opportunity to make impressions upon the dissenters in that government, who are settled by their laws from Rye parish to Boston colony, which is about 35 leagues, in which there are abundance of people and places. As for Boston colony, I never was in it, so can say little to it. But for Connecticut, I am and have been pretty conversant; and always was as much in all their good graces as any man. And now I am upon that subject, I will give you the best account I can of that colony. It contains, in length, about 140 miles, and has in it about 40 towns, in each of which there is a Presbyterian or Independent minister settled by their law; to whom the people are all obliged to pay, notwithstanding many times they are not ordained; of which I have known several examples. The number of people there, are, I believe, about 2,400 souls. They have abundance of odd kind of laws to prevent any dissenting from their Church, and endeavor to keep the people in as much blindness and unacquaintedness with any other religion as possible; but in a more particular manner the Church, looking upon her the most dangerous enemy they have to grapple with all. And abundance of pains is taken to make the ignorant think as bad as possible of her. And I really believe that more than half the people in that government, think our Church to be little better than the Papist. And they fail not to improve every little thing against us: but I bless God for it, the Society have robbed them of their best argument, which was the ill lives of our clergy that came into these parts. And the truth is, I have not seen many good men but of the Society's sending.

And no sooner was that honorable body settled, and those prudent measures taken for carrying on of that great work, but the people of Connecticut, doubting of maintaining their ground without some further support, they with great industry went through their colony for subscrip-

tions to build a college at a place called Seabrook. And the ministers, who are as absolute in their respective parishes as the Pope of Rome, argued, prayed, and preached up the necessity of it; and the passive obedience people who dare not do otherwise than obey, gave even beyond their ability. A thing which they call a college was prepared accordingly, wherein, as I am informed, a commencement was made about three or four months ago. But notwithstanding their new college here, and old one in Boston, and that every town in that colony has one, and some two ministers, and have not only heard them say, but seen it in their prints, that there was no place in the world where the gospel shone so brightly, nor that the people lived so religiously and well as they: yet I dare aver, that there is not a much greater necessity of having the christian religion in its true light preached any where than amongst them. Many, if not the greatest number of them, being little better than in a state of heathenism; having never been baptized nor admitted to the communion. And that you may be satisfied what I tell you herein is not spoken at random, nor grounded on careless observation, Mr. Muirson's parish is more than three fourths of it composed of two towns, viz.: Rye and Bedford, which were first settled under the colony of Connecticut, and of people bred and born under that Government, and some time before my coming, had a minister, one Mr. Denham, and had afterwards two more, Woodbridge and Bowers at Rye, and one, Mr. Jones, at Bedford. And the people of Rye only had of this county the care to provide a parsonage house. And notwithstanding all those great shows of religion, and that at such times as they were destitute of a minister.

Greenwich and Stanford, the bounds of the former of which places joins upon theirs, and the other is not above ten miles distant, where they were always supplied. But they could not be said to want the opportunity of having the sacraments administered to them, yet I believe 20 of them had never received the communion, nor half of them been baptized, as Mr. Muirson will more fully inform you. And now I have given you an account of the state of that colony, what will in the next place be naturally expected from me, is to know my opinion of the best and most probable way of doing good amongst them.

There is nothing more certain, than that it is the most difficult task the Society have to wade through. For the people are not only not of the Church, but have been and are trained up with all the care imaginable to be its enemies. That to make an impression under all those disadvantages is very difficult, though I hope not impossible. And though, at first view, the prospect of doing any good upon them is very little, yet no doubt but the most proper measures ought to be taken, leaving the event to Almighty God.

Now as to give you my thoughts in what way this great work may best be endeavored at, so as it may be done with little expense. I believe, for the first step, the most proper way would be, that one of the ministers in this county were directed by my Lord of London to inform himself where there are any in that government that profess themselves to be of the Church, and to know if they or any of their neighbors have any children to baptize, or desire to partake of the sacrament; and that he will come to the towns where they live, and after having given them a sermon, will perform those holy rites. There need, I think, no more be done in this matter for the present. But

the Society may, if they please, leave the rest to me, and I won't only give him the best advice and directions I can therein, but will, God willing, wait upon him in his progress, and persuade some useful friends along with me. And when this essay has been made, I shall be much better able to guess at the state of that government, and what is fitting to be done next. Now the person that I would advise them to pitch upon, by all means, for this expedition, is Mr. Muirson; he being not only posted next those parts, and so will look less like design, but he has a very happy way of delivery, and makes little use of his notes in preaching, which is extremely taking amongst those people; and for argument, few of his years exceed him.

The chief end I have in this projection, is to have the people of that government undeceived in their notions concerning our Church; there being, I believe, fifteen thousand in that colony who have never heard, nor scarce seen a Church of England minister. And I have the charity to believe, that after having heard one of our ministers preach, they will not look upon our Church to be such a monster as she is represented. And being convinced of some of the cheats, many of them may duly consider of the sin of schism. However, let the success be what it will, to me the duty seems plain. I have not only mentioned this to you, but in my letter to the Lord of London, and shall patiently wait for his and the Society's commands therein.

I will now proceed in giving direct answers to the several queries mentioned in yours. Having, as yet, only spoke to the first, so shall now take the rest in course. As for Mr. Moor's mission, you will undoubtedly have the account thereof very fully by Mr. Talbot, whose place he supplies, having not thought it worth the while to stay at Albany. As for my opinion in that matter, I think it is too heavy for the Society to meddle with at present, and would properly lie as a burthen upon the crown, to be delayed out of the revenue here. For their being brought over to our holy faith, will, at the same time, secure them in their fidelity to the government. And not only that, but the Society will, I believe, find employment enough for their money in sending of missionaries amongst those who call themselves Christians, on the coast of America; which I find to be their resolution. And it is certainly the greatest charity in the world, to have the best religion planted in these parts, which, with time will, in all probability, be so vast a country and people. But whether the charge of missionaries for converting the Indians fall to the share of the crown or the Society, to effect that matter well and thoroughly, those sent over on that errand, must be such as can endure hardships, and are able and willing to live with the Indians in their own country, and according to their way and manner, which are the methods the French take. And I believe some of those gentlemen who have had their education in the colleges of the north parts of Scotland, being in orders from my Lord of London, may be the likeliest to undergo it. As for Mr. Dellius, I don't think it worth the while in being at any extraordinary charge in sending of him; because I believe no consideration would make him live in the Indian country. And if he did, he has not the language; and one that goes on that mission must be a young man, who is able to grapple with fatigues, and will not only take pains, but is capable of learning the language; and it is a general observation that none are so apt to gain foreign tongues as the Scotch.

As for my thoughts of this Society's having appointed that good man, Mr. Neau, as catechist to the negroes and Indians, it is undoubtedly a very good work; and he is wonderfully industrious in the discharge of his duty, and the truth is, takes more pains than he needs, by going from house to house to perform that office. And I believe he would find it as effectual to gain the end, and not the fourth part of the trouble to himself, to appoint set times in having them together at the English Church, or at least so many at once as may be proper, and catechise and instruct them. And Mr. Vesey assures me that he shall be very free and willing to let him have the use of the church for that purpose. And now I am on this subject, it will be very proper that the Society direct Mr. Cleator, if he comes over, or any schoolmaster whom they appoint in their respective places to catechise and instruct the negroes and Indians; and that the ministers in their several parishes were desired to send a list of all the slaves or free negroes and Indians, the Society would then see how that matter was further worth their consideration.

I did, in my former letters, make mention of one Mr. Bondet, a French Protestant minister, who is in orders from the Bishop of London. He is a good man, and preaches very intelligibly in English—which he does every third Sunday, in his French congregation, when he uses the Liturgy of the Church. He has done a great deal of service since his first coming into this country, and is well worth the thoughts of the Society. The town he lives in, is called New Rochelle, a place settled by French Protestants; it is comprehended in Mr. Bartow's parish, and contributes towards his maintenance, which disables them, in a great measure, to pay towards Mr. Bondet's, who is in very great want. It is true, besides twenty pounds a year, which the people of New Rochelle promise him, and is very ill paid, he has thirty pounds a year settled on him out of the public revenue here, as the French Minister in York hath; but that is paid with so much uncertainty, that he starves under the prospect of it.

Now for a remedy for this poor gentleman, and that he may be made as useful to the Church as possible; if the Society would use their interest, that he might have an order from the court that he may not only forthwith be paid his arrears, but that he should afterwards have his money by quarterly payments; and that, at the same time, he be directed by the Bishop of London to consult with and be helpful to Mr. Bartow and Mr. Muirson in taking care of the scattering towns of their parishes; especially Mr. Bartow's, where it is impossible for any one to manage it. And whereas he has been obliged, for his bread, to use the French prayers in his French congregation, according to the orders of the Protestant Churches of France, and had that liberty granted him (as he tells me) upon his receiving of orders, it is his earnest request, that he might have directions relating thereunto, wherein he might be required not to use otherwise than the Liturgy of our Church in any congregations where he preacheth, whether English or French. And it would be well that some French Common Prayer Books and Catechisms were sent over for that purpose. The reason of desiring an order of that nature, is, that it would put the matter out of dispute. Mr. Bondet and I have gone as far as we can in that affair, and it would spend too much time to tell you what tempests we waded through in attempting it, but if directions came from England about it, none, I

believe, would be found to oppose it. The chief cause of its being hindered with so much heat, was that the French congregation in York were apprehensive that it might be a precedent for them; and for that reason fired the most ignorant of Mr. Bondet's people, and persuaded them to recant from what they had agreed to. But I must do the most sensible of them the justice, that they hold fast their integrity, and are willing to receive the Church.

If this matter goes forward, I expect that the greatest part of the people of New Rochelle will cease their contributions to Mr. Bondet; so I must desire the Society to consider him with some allowance in England. And if effectual care could be taken that 30*l.* is paid him, 15*l.* sterling more, with the small helps he will have from those who will continue steady to the Church, will enable him to maintain himself and family.

If care is not already taken therein in the instructions which are preparing, it will be of absolute necessity that the clergy of this county be directed to meet twice at least, annually, and taking to their assistance the best and most sensible of their parishes, to consult of the most effectual ways for settling the Church, and to give you an impartial account how the parishes are settled in point of convenience, and which way it may be better done, not only to make it easy for themselves but so as the bread of life may be fairly and equally divided amongst their people, that proper measures might be taken in having it regulated by act of Assembly. For if something of this nature is not done, one half the people of the county won't have much benefit by all the cost that is laid out upon them. In the conclusion of your last letter, you tell me that you had sent some Common Prayers and catechisms, by Mr. Mackenzy, but do not understand he has brought any; so beg of you to inquire into that mistake. And in case you send any other books to be disposed, pray let them only be Dr. Beveridges (now Bishop of St. Asaph,) sermon concerning the Common Prayers, a little book entitled A Christian's Way to Heaven, and one of the lawfulness of the Common Prayer. No Books can be more serviceable than they; and I would take care to have them scattered through Connecticut colony to both ministers and people, and am apt to believe they would do service. As for the deputation the Society now pleased to send me, I am exceeding sorry I can do them no service therein. For the people of this county, having, generally, land of their own, although they do n't want, few or none of them very much abound. There being besides, a settlement belonging to Col. Morris, and another to Mr. Phillips, and mine, not any that belong to particular men of any great value in the county; nor are there ten in the whole county but what have been brought over to the Church since I came into the province, that truly, sir, if we can persuade them to build and finish their churches and schools, help to maintain their ministers and schoolmasters, and fit conveniences for them, it is the most that can be expected till things are better settled, and the Church a more firm footing amongst them. I have not had the happiness to be in company with Colonel Morris since I received the deputation; but shall discourse with him concerning that matter when I see him next. I could offer some few things more to the consideration of the Society, but time won't permit me to enlarge, so I shall reserve it to the next opportunity. So with my humble duty to the Society, begging their pardon

for the trouble I have given them herewith, I desire to remain, sir, &c., &c.,

CALER HEATHCOTE.

Practical Christianity.

EXCERPTA.

OF THE FLATTERER.

FLATTERY is nothing but false friendship, fawning hypocrisy, dishonest civility, base merchandize of words, a plausible discord of the heart and lips. The flatterer is bleary-eyed to ill, and cannot see vices; and his tongue walks ever in one track of unjust praises, and can no more tell how to commend, than to speak true. His speeches are full of wondering interjections; and all his titles are superlative, and both of them seldom ever but in presence. His base mind is well matched with a mercenary tongue, which is a willing slave to another man's ear; neither regardeth he how true, but how pleasing. His art is nothing but delightful cozenage, whose rules are smoothing and guarded with perjury; whose scope is to make men fools, in teaching them to over-value themselves; and to tickle his friends to death. This man is a Porter of all good tales, and mends them in the carriage: one of Fame's best friends, and his own; that helps to furnish her with those rumors, that may advantage himself. Conscience hath no greater adversary; for when she is about to play her just part of accusation, he stops her mouth with good terms, and well near strangleth her with shifts. Like that subtle fish he turns himself into the color of every stone, for a booty. In himself he is nothing, but what pleaseth his *Great-One*, whose virtues he cannot more extol, than imitate his imperfections, that he may think his worst graceful. Let him say it is hot, he wipes his forehead, and unbraceth himself; if cold, he shivers, and calls for a warmer garment. When he walks with his friend, he swears to him, that no man else is looked at; no man talked of; and that whomsoever he vouchsafes to look on and nod to, is graced enough: that he knows not his own worth, lest he should be too happy; and when he tells what others say in his praise, he interrupts himself modestly, and dares not speak the rest: so his concealment is more insinuating than his speech. He hangs upon the lips which he admireth, as if they could let fall nothing but oracles, and finds occasion to cite some approved sentence under the name he honoreth; and when aught is nobly spoken, both his hands are little enough to bless him. Sometimes, even in absence, he extolleth his patron, where he may presume of safe conveyance to his ears; and in presence so whispereth his commendation to a common friend, that it may not be unheard where he meant it. He hath salves for every sore, to hide them, not to heal them; complexion for every face: sin hath not any more artificial broker, or more impudent bawd. There is no vice, that hath not from him his color, his allurements; and his best service is either to further guiltiness, or smother it. If he grant evil things inexpedient, or crimes errors, he hath yielded much; either thy estate gives privilege of liberty, or thy youth; or if neither, what if it be ill? yet it is pleasant. Honesty to him is nice singularity, repentance superstitious melancholy, gravity dullness, and all virtue an innocent conceit of the base-minded. In short, he is the moth of liberal men's coats, the ear-wig of the mighty, the bane of Courts, a friend and a slave to the trencher, and good for nothing but to be a factor for the devil.—Hall.

OF THE SLOTHFUL.

He is a religious man, and wears the time in his cloister; and as the cloak of his doing nothing, pleads contemplation; yet is he no whit the leaner for his thoughts, no whit learned. He takes no less care how to spend time, than others how to gain by the expense; and when business importunes him, is more troubled to forethink what he must do, than another to effect it. Summer is out of his favor for nothing but long days, that make no haste to their even. He loves still to have the sun witness of his rising; and lies long more for lothness to dress him, than will to sleep; and after some streaking and yawning calls for dinner, unwashed; which having digested with a sleep in his chair, he walks forth to the bench in the market-place, and looks for companions: whomsoever he meets, he stays with idle questions, and lingering discourse: how the days are lengthened, how kindly the weather is, how false the clock, how forward the Spring, and ends ever with *what we shall do*? It pleases him no less to hinder others, than not to work himself. When all the people are gone from Church, he is left sleeping in his seat alone. He enters bonds, and forfeits them by forgetting the day; and asks his neighbor when his own field was fallowed, whether the next piece of ground belong not to himself. His care is either none, or too late: when winter is come, after some sharp visitations, he looks on his pile of wood, and asks how much was cropped the last Spring. Necessity drives him to every action, and what he cannot avoid, he will yet defer. Every change troubles him, although to the better; and his dulness counterfeits a kind of contentment. When he is warned on a jury, he had rather pay the mulct, than appear. All but that which Nature will not permit, he doth by a deputy, and counts it troublesome to do nothing; but to do any thing yet more. He is witty in nothing but framing excuses to sit still, which if the occasion yield not, he coineth with ease. There is no work that is not either dangerous, or thankless, and whereof he foresees not the inconvenience and gainlessness before he enters; which, if it be verified in event, his next idleness hath found a reason to patronize it. He had rather freeze than fetch wood, and chuses rather to steal than work; to beg than take pains to steal, and in many things to want than beg. He is so loath to leave his neighbor's fire, that he is fain to walk home in the dark; and if he be not looked to, wears out the night in the chimney corner; or if not that, lies down in his clothes to save two labors. He eats, and prays himself asleep; and dreams of no other torment but work. This man is a standing pool, and cannot choose but gather corruption: he is descried amongst a thousand neighbors by a dry and nasty hand, that still savors of the sheet; a beard uncut, uncombed: an eye and ear yellow with their excretions; a coat shaken on, ragged, unbrushed; by linen and face striving whether shall excel in uncleanness. For body he hath a swollen leg, a dusky and swinish eye, a blown cheek, a drawing tongue, an heavy foot, and is nothing but a colder earth moulded with standing water. To conclude, is a man in nothing but in speech and shape.—*Id.*

WHEN I plant a choice flower in a fertile soil, I see nature presently to thrust up with it, the stinging nettle, the stinking hemlock, the drowsy poppy, and many such noisome weeds, which will either choke my plant with excluding the sun, or divert its nourishment to themselves: but if I weed but these at first my flower thrives to its goodness

and glory. This is also my case when I endeavor to plant grace in the fertile soil of a good wit: for luxurious nature thrusts up with it either stinking wrath, or stinking wantonness, or drowsy sloth, or some other vices, which rob my plant of its desired flourishing: but these being first plucked up, the good wit produceth, in its time, the fair flower of virtue. I will not therefore think the best wits, as they are wits fittest to make the best men, but as they are the best purged best wits. The ground of their goodness is not the goodness of their wits' ground, but the good weeding and cleansing it. I must first eschew the evil ere I can do good; supplant vices, ere I can implant virtue.—*Warwick.*

As it is never too soon to be good, so is it never too late to amend: I will therefore neither neglect the time present, nor despair of the time past. If I had been sooner good, I might perhaps have been better: if I am longer bad I shall (I am sure) be worse. That I have stayed a long time idle in the market-place deserves reprehension; but if I am late sent into the vineyard, I have encouragement to work, "I will give unto this last as unto thee."—*Id.*

THE TRIUNE GOD.

THIS, I confess, is a mystery which I cannot possibly conceive; yet it is a truth which I can easily believe; yea, therefore, it is so true, that I can easily believe it, because it is so high that I cannot possibly conceive it; for it is impossible anything should be true of the infinite Creator which can be fully expressed to the capacities of a finite creature; and for this reason, I ever did, and ever shall look upon those apprehensions of God to be the truest, whereby we apprehend Him to be the most incomprehensible; and that to be the most true of God, which seems most impossible unto us.

Upon this ground, therefore, it is, that the mysteries of the Gospel which I am the less able to conceive, I think myself the more obliged to believe; especially this mystery of mysteries, the Trinity in Unity and Unity in Trinity, which I am so far from being able to comprehend, or, indeed, to apprehend, that I cannot set myself seriously to think of it, but I immediately lose myself, as in a trance or ecstasy. That God the Father should be one perfect God of Himself, God the Son one perfect God of Himself, and God the Holy Ghost one perfect God of Himself, and yet, that these three should be but one perfect God of Himself; so that one should be perfectly three, and three perfectly one; that the Father, Son, and Holy Ghost, should be three, and yet but one; but one, and yet three; oh! heart-amazing, thought-devouring, unconceivable mystery! Who cannot believe it to be true of the glorious Deity? Certainly none but such as are able to apprehend it, which I am sure I cannot, and believe no other creature can. And, because no other creature can possibly conceive how it should be so, I, therefore believe it really to be so, namely, that the Being of all beings is but one in essence, yet three in substance; but one Nature, and yet three Persons; and that those three Persons in that one Nature, though absolutely distinct from one another, are yet but the same God. And I believe these three Persons in that one Nature, are, indeed, to one another as they are expressed to be to us, that the one is really a Father to the other, that the other is really a Son to Him, the third the product of both; and yet, that there is neither first second, nor third, amongst them, either in time or nature. So that He that began was not at

all before him that was begotten, nor he that proceeded from them both any whit after either of them; and therefore, that God is not termed Father, Son, and Holy Ghost, as if the divine nature of the one should beget the divine nature of second, or the divine nature of the first and second should issue forth the divine nature of the third; for then there would be three divine natures, and so three divine Gods, essentially distinct from one another; by this means, also, only the Father would be truly God, because He only would be essential of and from Himself, and the other two from him; but what I think myself bound to believe is, that it was not the divine nature, but the divine person of the Father which did, from eternity, beget the divine person of the Son; and from the divine persons of the Father and the Son did, from eternity, proceed the divine person of the Holy Ghost; and so, one not being before the other in time or nature as they are from eternity three perfectly distinct persons, so they are but one coessential God. But dive not, O my soul, too deep into this bottomless ocean, this abyss of mysteries! It is the Holy of holies; presume not to enter into it, but let this suffice thee, that He who knows best himself hath avouched it to himself, and therefore thou oughtest to believe it: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one."—*Bishop Beveridge.*

SIMILE—THE SEA.

THE sea hath its alternate course and motion, its ebbings and flowings; no sooner is it high water, but it begins to ebb again, and leave the shore naked and dry, which, but a little before, it covered and overflowed; and as its tide, so also its waves, are the emblem of inconstancy, still rolling and tumbling this way and that, never fixed and quiet. *Instabilis unda*, as fickle as a wave, is common to a proverb. "He that wavereth, is like a wave of the sea, driven with the wind and tossed."

Thus mutable and inconstant are all outward things, there is no depending on them; nothing of any substance or any solid consistence in them. "The fashion of this world passeth away." It is an high point of folly to depend upon such vanities. "Why wilt thou set (or, as it is in the Hebrew,) cause thine eyes to fly upon that which is not? For riches certainly make themselves wings and fly away, as an eagle toward heaven." In flying to us, saith Augustine, they have, alas! *vir quidem passerinus*, scarce a sparrow's wings, but in flying from us, wings as an eagle. And those wings they are said to make to themselves; the cause of the transitoriness is in itself; the creature is subjected to vanity by sin; they are sweet flowers, but withered presently. "As the flower of the grass, so shall the rich man fade away." (James i. 10.) The man is like the stalk of grass; his riches are the flowers of the grass, his glory and outward beauty; the stalk is soon withered, but the flower much sooner. This is either withered upon, or blown from it, while the stalk abides. Many a man outlives his estate and honor, and stands in the world as a bare dry stalk in the field, whose flower, beauty, and bravery are gone: one puff of wind blows it away, one churlish easterly blast shrivels it up.

How mad a thing is it, then, for any man to be lifted up in pride upon such a vanity as this is! to

build so lofty and overjutting a roof upon such a feeble tottering foundation ! We have seen meadows full of such curious flowers mown down and withered ; men of great estates impoverished suddenly ; and when, like a meadow that is mown, they have begun to recover themselves again, the Lord hath sent " grasshoppers in the beginning of the shooting up of the latter growth." (Amos vii. 2.) Just as the grasshoppers and other creatures devour the second tender herbage as soon as the field begins to recover its verdure ; so men, after they have been denuded and blasted by Providence, they begin, after a while, to flourish again ; but then comes some new affliction and blasts all. None have more experience of this than merchants and seamen, whose estates are floating ; and yet such as have had the highest security in the eye of reason, have notwithstanding experienced the vanity of these things. Henry IV., a potent prince, was reduced to such a low ebb, that he petitioned for a prebend's place in the church of Spire. Gelimer, king of the Vandals, was brought so low, that he sent to his friends for a sponge, a loaf of bread, and an harp : a sponge to dry up his tears, a loaf of bread to maintain his life, and an harp to solace him in his misery. The story of Belisarius is very affecting : he was a man famous in his time, general of an army, yet having his eyes put out, and stripped of all earthly comforts, was led about, crying, *Date obolum Belisario*, Give one penny to poor Belisarius. Instances in history of this kind are infinite. Men of the greatest estates and honors have, nevertheless, become the very *ludibria fortune*, the very scorn of fortune.

Yea, and not only wicked men that have gotten their estates by rapine and oppression, have lived to see them thus scattered by Providence ; but sometimes godly men have had their estates, how justly soever acquired, thus scattered by Providence also. Who ever had an estate better gotten, or better managed, than Job ? yet all was overthrown and swept away in a moment ; though in mercy to him, as the issue demonstrated.

Oh, then, what a vanity is it to set the heart and let out the affections on them ? You can never depend too much upon God, nor too little upon the creature. " Charge them that are rich in this world, that they be not high-minded, and trust in uncertain riches." (1 Tim. vi. 17.)—*Flavel*.

PROSPERITY.

NOTHING shall more effectually betray the heart into a love of sin, and a loathing of holiness, than an ill-managed prosperity. It is like some meats, the more luscious, so much the more dangerous. Prosperity and ease upon an unsanctified, impure heart, is like the sunbeams upon a dunghill, it raises many filthy, noisome exhalations. The same soldiers who in hard service and in the battle are in perfect subjection to their leaders, in peace and luxury are apt to mutiny and rebel. That corrupt affection which has lain, as it were, dead and frozen in the midst of distracting businesses, or under adversity, when the sun of prosperity has shined upon it, then, like a snake, it presently recovers its former strength and venom. Vice must be caressed, and smiled upon, that it may thrive and sting. It is starved by poverty. It droops under the frowns of fortune, and pines away upon bread and water. But when the channels of plenty run high, and every appetite is plied with abundance and variety, so that satisfaction is but a mean word to express its enjoyment, then the inbred corruption of the heart shows itself, pampered and insolent, too unruly for discipline, and too big for correction.—*Dr. Robert South*.

PLEASURES OF YOUTH.

WHOSOEVER thou art, who hast enslaved thyself to the paltry, bewitching pleasures of youth, and lookest with wry face, and as sour eye, upon the rough, afflicting severities of virtue, consider with thyself, that the pleasures of youth will not, cannot be, the pleasures of old age, though the guilt of it will. And consider also, what a dismal, intolerable thing it must needs be, for a man to feel a total declension in his strength, his morals, and his esteem altogether. And remember, that for all the disciplines of temperance, the hardships of labor, and the abridgements of thy swelling appetites, it will be a full, sufficient, and more than equivalent recompense, to be healthful, cheerful, and honorable, and, which is more than all, to be virtuous, when thou art old.—*Id.*

HONOR.

AN outrageous ungoverned insolence, and revenge, frequently passes by the name of honor. Honor is indeed a noble thing, and therefore the word which signifies it must needs be very plausible. But as a rich and glittering garment may be cast over a diseased body, so an illustrious commanding word may be put upon a vile and ugly thing ; for words are but the garments, the loose garments of things, and so may easily be put off and on, according to the humor of him who bestows them. But the body changes not, though the garments do. What is honor but the height, and flower, and top of morality, and the utmost refinement of conversation ? Virtue and honor are such inseparable companions, that the heathens would admit no man into the Temple of Honor who did not pass to it through the Temple of Virtue. It is indeed the only stated, allowed way : it is the only high road to honor ; and no man ever robs, or murders, upon that road.

Princes, indeed, may confer honors, or rather titles, and names of honor ; but they are a man's or woman's own actions which must make him or her truly honorable. And every man's life is the herald's office, from whence he must derive and fetch that which must blazon him to the world ; honor being but the reflections of a man's own actions, shining bright in the face of all about him, and from thence rebounding upon himself. And therefore, what plea can the hector, the champion of the tavern, have to this divine ennobling character ? And yet, who is it, who so often, so zealously, and so implacably claims it ? But the truth is, the name must serve such, instead of the thing ; and they are therefore so highly concerned about the one, because they know themselves wholly void of the other. But such a quarrelsome, vindictive impatience of every injury and affront, is not properly " sense of honor ;" for certainly, sense of honor does not take away sense of religion ; and that, I am sure, teaches us much better things. It teaches a man not to revenge a contumelious or reproachful word, but to be above it.—*Id.*

CHRISTIANITY.

It is incumbent upon every man, from his Christian calling, to get his heart purified and replenished with the proper virtues and graces of a Christian. Christianity does not end in negatives ;—no man cleans his garden but with the view of planting of flowers or useful herbs. God calleth upon us to dispossess ourselves of our corruptions, but it is for the reception of new inhabitants : it is not enough that our hearts be swept, unless they be also garnished ; that we lay aside our pride, our luxury, and our covetousness, unless humility, temperance, and liberality, shine in their places.

Christianity is of an aspiring nature ; it requires us to proceed from grace to grace ; to virtue adding patience ; to patience, temperance ; to temperance, meekness ; to meekness, brotherly love and the like : thus ascending by degrees, till at length the top of the ladder reaches heaven, and conveys the soul so qualified into the mansions of eternal glory.—*Id.*

Ecclesiastical Intelligence.

MAINE.

A letter recently received from a layman in Augusta states, " The Church is flourishing here, as perhaps you hear from other sources. Last Sunday the Bishop confirmed 36 persons. The services were in the Methodist church, as the court house was not convenient. The house was crowded as full as it could possibly be, and many could not get in."

We make repeated mention of the efforts of the Rev. Mr. Freeman to establish the Church at Augusta, because we believe that our progress in Maine depends very much upon the success with which we meet at the capital of the State. With a little assistance from abroad, a suitable building could now be erected for a congregation in which the fruits of divine grace have already been seen, and from which much good influence and seasonable aid may hereafter reasonably be expected.—*Ch. Witness*.

MASSACHUSETTS.

Bishop Griswold visited Taunton on Sunday last, preached twice, and confirmed eight. His appointment for next Lord's day is at Lowell.—*Ch. Witness*.

The steamship Caledonia left this port at four o'clock on Wednesday afternoon of this week. Among her passengers were the Rt. Rev. Bishop Meade, of Virginia, accompanied by the Rev. Charles W. Andrews, of his diocese, and the Rt. Rev. Bishop Doane, of New Jersey, accompanied by the Rev. B. I. Haight, of the diocese of New York. May it please the Almighty to " guard them from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which they may be exposed."—*Id.*

NEW-YORK.

BISHOP UNDERDONK'S APPOINTMENTS FOR VISITATION.
First Sunday after Trinity, June 13, St. James' Church, New-York.
Second Sunday after Trinity, June 20, Williamsburgh, Kings county. Institution A. M., Confirmation P. M.
Monday, June 28, Morrisania, Westchester county, Consecration. St. Peter the Apostle, Tuesday, June 29, Flushing, Queens county, St. Ann's Hall. 30, do. July 1, St. Thomas' Hall. 2, do.
Fourth Sunday after Trinity, July 4, Richmond, Richmond county. Thursday, 8, St. Paul's College, College Point, Queens county. 9, do.
Friday, July 23, Cold Spring, Putnam county.
Seventh Sunday after Trinity, and St. James the Apostle, July 25, Fishkill Landing, Dutchess county, Ordination A. M., Confirmation P. M. 26, do. Institution. Wednesday, 28, Goshen, Orange county, Ordination A. M., Confirmation P. M. Friday, 30, Marlborough, Ulster county, Ordination A. M., Confirmation P. M.
Eighth Sunday after Trinity, August 1, Clermont, Columbia county.
Ninth Sunday after Trinity, August 8, Franklin, Delaware county. Tuesday, 10, Christ Church, Poughkeepsie, Dutchess county. 11, Pleasant Valley. 12, Lithgow. Saturday, 14, Pawlings.
Tenth Sunday after Trinity, August 15, Patterson, Putnam county, Ordination A. M., Confirmation P. M. Tuesday, 17, North Salem, Westchester county. 18, Somers. 19, Bedford. Saturday, 21, Whiteplains.
Eleventh Sunday after Trinity, August 22, A. M., Rye ; 4 P. M., Mamaroneck. 23, New Rochelle. St. Bartholomew the Apostle, August 24, Eastchester. 25, Westchester. 26, Morrisania.
Sixteenth Sunday after Trinity, September 26, St. Mary's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.—*Churchman*.

On Thursday, the 27th of May, Bishop B. T. Onderdonk visited Immanuel Church, Little Falls. The Morning Prayer was read by the Rev. T. Towell, assisted in the lessons by the Rev. H. L. Storrs. The sermon by the Bishop, who confirmed two persons; the preface being read by the Rev. Mr. Bartlett, the Rector of the Parish. Other clergy present were the Rev. Wm. Baker, of Fairfield; the Rev. Henry Peck, of Paris Hill; and the Rev. Dr. Rudd.—*Gospel Messenger*.

WESTERN NEW-YORK.

BISHOP DE LANCEY'S VISITATION.—Bishop De Lancey visited Lewiston, on Monday, May 17, and services were held both afternoon and evening. In the afternoon, Rev. Mr. Cressey, of Lockport, read prayers, assisted by the Rev. Mr. Douglass, who read the lessons, and the Bishop preached and confirmed five persons. The confirmation preface was read by the Rev. Mr. Murray, the missionary of the station. In the evening, the Rev. Mr. Dennison read prayers, the Rev. Mr. Douglass the lessons, and the Bishop preached.

At Niagara Falls, on Tuesday, the 18th, prayers were read by the Rev. Mr. Douglass, assisted by the Rev. Mr. Dennison, who read the lessons. The Bishop baptized the child of the Rev. Mr. Porter, the missionary of the station, confirmed two persons, and preached. The other clergymen present were the Rev. Dr. Shelton, of Buffalo; the Rev. Mr. Cressey, of Lockport; and the Rev. Mr. Murray, of Lewiston.

At Tonawanda, services were held on the 19th, in the school house. Prayers were read by the Rev. Mr. Cressey, assisted by the Rev. Mr. Douglass, who read the lessons, and the Bishop preached and confirmed one person. The Rev. Mr. Porter also was present.

On Thursday, 20th, (Ascension Day,) the Bishop preached in the morning in Trinity Church, Buffalo, and in the evening in St. Paul's Church, confirming, in the latter church, ten persons. Prayers were read on both occasions by the Rev. Mr. Cressey, assisted by the Rev. Mr. Douglass, who read the lessons. The Rev. Messrs. Shelton and Hawks were present.

At Black Rock, on Friday, the 21st, the Rev. Dr. Shelton read prayers, and the Bishop preached. The Rev. Mr. Cressey was present.

On Sunday, in St. James' Church, Batavia, in the morning, prayers were read by the Rev. Mr. Bolles, the Rector, who also baptized nine adults and one child. The Bishop preached. In the afternoon, the Rev. Mr. Bolles read prayers, and the Bishop preached and confirmed twenty-one persons. The Rev. Mr. Ernst was present.

The Bishop preached at Attica, Wyoming co., on Monday morning, May 24th, in the Methodist house, prayers being read by the Rev. Mr. Bolles, of Batavia.

On Tuesday morning, the Bishop preached in the Presbyterian house at Stafford, Genesee co., prayers being read by the Rev. Mr. Van Zandt, of Rochester. At this place strenuous efforts are making by the zealous Churchmen of the village, to complete a church edifice by the 1st of October, and then to secure to themselves the permanent services of a clergyman. A lot has been given for the building, sufficiently large to admit of a par-

sonage by the side of it, the timbers drawn, a contract made, and the work begun. Every lover of the Church will wish them "God speed" in the noble enterprise.

On Tuesday evening, the Bishop preached in St. Mark's Church, Le Roy, prayers being read by the Rev. Mr. Van Zandt. The rector, the Rev. Mr. Metcalf, baptized an adult. The Rev. Mr. Bolles, of Batavia, was present.

The next day, Wednesday, the 26th, in the same church, morning prayers were read by the Rev. Mr. Van Zandt, and the Bishop preached and confirmed fourteen persons in the Church, and one in private. The Rev. Mr. Metcalf read the confirmation service. Mr. Bolles was present.

On the 27th, in Zion Church, West Avon, the Rev. Mr. Bolles, of Batavia, read prayers, assisted by the Rev. Mr. Metcalf, who read the lessons. The Bishop preached and confirmed nine persons. The Rev. Mr. Appleton, the missionary, read the preface in the confirmation office. The Rev. Mr. Windsor, of Genesee, was present.

In St. Michael's Church, Genesee, on Friday, May 28, the Rev. Mr. Van Zandt read prayers, and the Bishop preached and confirmed nine persons. The Rev. Mr. Windsor, who read the confirmation service, and the Rev. Mr. Attwater, of Mount Morris, being present.

On Saturday evening, the 29th, the Bishop preached in St. John's Church, Mount Morris, prayers being read by the Rev. Mr. Attwater; and on Sunday, the 30th, the Bishop preached and administered the Holy Communion in the morning; and preached in the afternoon, and confirmed six persons, (one in private.) Prayers were read by the Rev. Mr. Attwater.

On Monday afternoon, May 31st, services were held in St. Paul's Church, Allen's Hill. Prayers were read by the Rev. Mr. Windsor, of Genesee, assisted by the Rev. Mr. Hickox, of Centrefield, who read the lessons. The Bishop preached and confirmed five persons, the Rev. Mr. Meachem, the missionary of the station, reading the confirmation preface.—*Id.*

DELAWARE.

At a meeting of the convention of that diocese, held at Georgetown on the 26th inst., the Rev. Alfred Lee, of Pennsylvania, was unanimously elected Bishop. The convention was unusually large. The motion to go into the election, and the nomination of Mr. Lee were made by the Rev. Mr. Prestman; the measure having previously received the hearty approbation of the present provisional Bishop.—*Ep. Recorder*.

GEORGIA.

CORRESPONDENCE OF THE CHURCH RECORD.

Bishop Elliott returned to this city, Savannah, on Friday last, and expects to proceed to Philadelphia next week, for the purpose of fulfilling his appointment as preacher before the Board of Missions. He has visited, since the Convention, several of our interior towns and parishes. At Montpelier he preached on Sunday, May 9th, and confirmed 17, of whom 13 were colored persons. The next day he proceeded to Forsyth, where he preached twice. Thence to Clarksville, where he preached also, on Sunday, the 16th. Returning thence, he preached at Athens on Friday; at Lexington on Sunday, 23d; at Washington on Monday night; at Augusta on Thursday, the 27th, where he confirmed 12 persons, who were prevented, by inclement weather, from attendance on Easter day. At this latter place, he met the Rev. J. B.

Gallagher, (formerly of Syracuse, N. Y.,) whom he had invited to take charge of the congregation at Clarksville, for the summer, and who was on his way thither.

KENTUCKY.

KENTUCKY CONVENTION.—The convention of this diocese held its annual session in Danville, commencing on Thursday, the 13th instant. The number of members in attendance, both of the clergy and laity, was small: of the former, besides the Bishop, there were seven, out of nineteen who have a convenient residence, and of the latter five, from about twenty parishes. Various reasons may no doubt be assigned by the clergy and their vestries for the omission; the principal one, we fear, is a want of zeal for the interests of the Church. Another illustration this, of the superior wisdom and devotedness of the world over Christians. Where is the county or district in our whole land that would fail to have its representative in the halls of legislation? When will men learn to esteem it as high an honor to represent the Church as the State?

No business of importance came before our body, except the adoption of the new constitution, and the election of trustees for the Theological Seminary for the next year, and for Shelby College for three years; both of which bodies had frequent meetings. Richard Henry Lee, Professor in Washington College, Pa. was chosen Professor in Shelby College, and President, *pro tem*. It was also unanimously deemed expedient to sell the present Theological Seminary, with a view to its ultimate removal to the neighborhood of our College; it is, however, by no means the design of the trustees to force a sale. Until an advantageous disposition of the property can be made, the Bishop will continue to occupy it for his excellent Female Seminary, at a rent of \$500 per annum. We trust the above institutions will, in a few years, tell well upon the interests of our Church in this state. We think we see the hand of Providence in bringing to our possession a college building, in perhaps the most advantageous situation in Kentucky, just at the time when we were beginning to agitate the importance of education, in its higher branches, under the influence of the Church; and we cannot but regard it as an omen for good, if our members will put their hands firmly and unitedly to the work. Shelbyville is in a fine rich county, but thirty miles from Louisville, on an excellent road, and is already somewhat celebrated for its female school; all which must be favorable to the building up of a college.

The religious services were frequent and well attended. The preaching was of a character that must have gratified every lover of evangelical truth. We did not perceive a taint of Oxford Divinity in any of the clergy. The sermon at the opening of the convention was addressed entirely to the clergy, in which Christ was presented as an example in the ministerial office. Friday, being the day appointed for fasting and humiliation, on occasion of the death of our late revered President, was wholly devoted to religious exercises. Our Bishop gave us a suitable and admirable discourse from Ezek. 21, 26: "Thus saith the Lord God, remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high." All hearts were sad, but we trust all were made better by the solemnities of this long to be remembered day.

On Sunday, the Rev. N. N. Cowgill was admitted to the Order of Priesthood, after which the

Lord's Supper was administered to a greater number of persons than formed the congregation in this place, even on special occasions, a few years since. Circumstances these, which mark the gradual growth and strengthening of the Church in these quarters. May it be increased and strengthened a hundred fold.

The Rev. Messrs. Pie, Jackson, Berkley, and Many, and Judge Towles, J. P. Smith, G. Tyler, and — Yucho, were appointed delegates to the next general convention, and were directed to use their influence to procure the convention of 1844 to meet in some city west of the mountains. We hope the delegates from the West will co-operate with us, and that those of the East will accede. The time is come, when the Church should show itself in its strength in the great valley. Three or four cities might be named that would accommodate the members with as cordial a hospitality as any in our land.

On reviewing our ecclesiastical affairs in Kentucky, we see reason to bless God, take courage, and go on.—*West. Ep. Observer.*

[From the Spirit of Missions for June.]

MISSIONARY INTELLIGENCE.

MISSIONARY NOTICES, (DOMESTIC)—The Rev. Charles Fox has resigned his appointment as a missionary in Michigan, and taken charge of a parish in a neighboring State.

The Rev. John Burke, has been appointed missionary at Natchitoches, Louisiana; the Rev. W. C. Crane, missionary to Woodville, Mississippi; the Rev. H. Caswall, missionary to the neighborhood of Kemper College, Missouri; the Rev. A. F. Dobb, missionary to Frankfort, Kentucky; the Rev. F. H. L. Laird, missionary to Buffalo Knob, Missouri; and the Rev. W. P. Saunders, missionary to Franklin, Tennessee.

All these gentlemen are already at their stations, or on their way thither, except the Rev. Mr. Caswall, who expects to make a short visit to his relatives and friends in England, before entering on his missionary duties; which will be discharged in connexion with those of Professor of Theology at Kemper College, an office to which he has been appointed by the proper authority.

Franklin, Tennessee, has been recognized as a station, instead of Athens, in that State.

BISHOP KEMPER.—We learn that, since returning to his mission, Bishop Kemper has made a visitation of a part of Missouri, lying along the Missouri river; and has since proceeded up the Mississippi. He was expected at Indianapolis, Indiana, on the 28th ult., to preside over the convention of that young and flourishing diocese.

BISHOP POLK.—Letters from Bishop Polk inform us of his safe return, early last month, from his long visitation of Arkansas, Alabama, Louisiana, and the Indian Territory.

WANT OF MISSIONARIES.—Bishop Polk is very desirous of securing the services of a number of missionaries for Arkansas and other parts of the south-west. The field is one in which the faithful and devoted servant of Christ in the ministry, will in time reap a rich harvest.

TEXAS.

From the Rev. Benjamin Eaton, Galveston, 14th April, 1841.—This day completes a three months' residence in Texas, during which, as respects personal comfort, I have suffered much. My health, however, has been, labor and privation considered,

as good as could be expected; and I have now, thanks be to God, who ordereth all things for the best, the great satisfaction of perceiving that, if proper exertion be promptly made, the Church of Christ can be readily established in this portion of the young republic. The people here are remarkable for general intelligence, and the clergyman of the Episcopal Church has but few prejudices on their part to contend with. Their inclination to advance the sacred cause is strong, but the means of doing so, to any considerable extent, are not at present in their possession. They depend much on the benevolence of friends in the States, in which I hope they will not be disappointed, as I am convinced that prompt and liberal assistance will be productive of most beneficial and lasting effects. Since my arrival in the country, I have officiated thirteen times at Houston, and twenty-two at Galveston. I administered the Holy Communion on the Sunday before Easter, at the former place, to eight persons, one of whom joined the communion on the occasion; and on Easter day, at this place, eleven knelt around the table of the Lord, one of them for the first time. I have baptized one infant and attended one funeral. The congregations have been, amount of population considered, always large. Here, the number of those who are desirous of attending divine service, has so rapidly increased that the court-house, which we have used for worship, is not large enough to accommodate the people. Indeed, I understand that nearly a hundred persons were unable to gain admission last Sunday night. We want a church edifice very much, and must make great effort to have one erected before long, or many advantages will be lost. The Presbyterians, aided by collections and subscriptions in the States, are putting up a large building. The Methodists, Baptists, and Roman Catholics, assisted in the same way, intend to build, as I understand, this year. The members of the vestry have passed resolutions requesting me to visit the States in the summer, for the purpose of making collections, etc. Three lots in an eligible situation for a church have been secured, and a subscription has been commenced among the citizens, which, notwithstanding the pressure, so great is the interest now felt, amounts already to about one thousand dollars. The contemplated building will cost about \$4,000. Some think, if more funds could be possibly raised, we ought to have a larger church than \$4,000 will complete; as this is, and must continue to be, the principal city in the republic, where a larger congregation may be expected than elsewhere. I have already found, that by dividing my attention between this and Houston, I could not accomplish much at either place. Besides, too much time was comparatively lost in travelling from one to the other. I shall for the future, principally devote my exertions to Galveston, and pay Houston an occasional visit, as circumstances permit.

You are perhaps aware, before this, that Colonel Gray has departed this life. I fear the people will not be able to continue lay reading at Houston. A young clergyman of talent, perseverance, patience, and willing to endure privations, would be a great acquisition to the place, and could easily collect a congregation. Indeed, such a person is much needed. I could not, however, advise a married man from the north to risk the health of a family in such a sickly location. The Presbyterians have a church nearly completed there, and other denominations speak of building soon. I have been waited on by respectable gentlemen from Nacogdoches and St. Augustine, who invited

me to their respective towns, and assured me that without difficulty I could organize a Church in each place. Of course I have not had time to comply with their wishes. The communication between this and Matagorda is very irregular and tedious. I would have paid Mr. Ives a visit before this, in order to consult with him; but I deem it prudent to be absent from my post here as little as possible. The friends and members of the Church, both here and at Houston, are desirous that, on conditions, a bishop, or bishops, should be consecrated for Texas.

CHINA.—The Rev. Dr. Boone writes from Macao on January 22, of his intention of returning to Batavia in February, for the purpose of removing the effects of the mission to the former place, and of endeavoring to obtain from the parents, consent to remove also the most promising of the Chinese boys latterly under the care of the mission at Batavia.

W. AFRICA.—Reports from the Mission have been received to January 22, 1841. The health of the missionaries is stated to be good, and the affairs of the mission gradually improving. Dr. Savage was, at that date, still detained on the leeward coast.

Literary.

[For the Church Record.]

OLD ENGLISH LITERATURE.

NUMBER XVII.

BISHOP BERKELEY.

WE trust none of the admirers of the amiable Bishop of Cloyne, of whom we hope there is among our readers a number, will think we have either forgotten to mention him in the list of Queen Ann's Divines, or that we designedly meant to pass him by without notice. Very far from that was our intention: we rather conceived that he deserved a separate notice in our catalogue of English Divines. So far from underrating Berkely, we regard him as "the bright particular star" of his period; one of those admirable characters that occasionally appear on this earthly scene to remind us of our native affinity to the angels; a man to be classed with Jeremy Taylor and George Herbert, and Mr. Farrar and the Bishop of Cambray; a rare and yet sweet union, of the Apostolic Bishop, the highly accomplished Christian Knight, (for there was a fine spirit of pious chivalry in Berkely, witness his disinterested endeavors for the poor heathen;) the profound and subtle thinker, perhaps a little too metaphysical; a moralist of the Platonic cast, high and spiritual; and a writer, pure, graceful, harmonious and eloquent. Such a constellation of spiritual graces and intellectual talents have rarely, if ever, been before associated in the person of a single individual. Yet in the midst of this galaxy of virtues and admirable qualities we find nothing, on which we can repose with greater satisfaction, than on his pure benevolence and warm charity. If there ever lived a really disinterested philanthropist, one who despised honors, looked on wealth merely as an instrument of doing good, and whose mind cherished only the one grand idea of charity, based on duty and warmed into noble action by generous impulse; if there ever was seen an honest heart that sought Truth for its own sake, detesting error as the sister of Sin and daughter of Death, that would lay down his life for the good of mankind, Berkeley was

that philanthropist: Berkeley's was that soul: Berkeley possessed that genuine heart. To those who know the private history of this great man, any relation we could give would fall very far short of their conception of him. To those who know him not, we fear the simplest eulogy may seem overstrained and unnatural.

To many, Berkeley is recommended by his acuteness of speculation and fine philosophical style. His immaterialism, as Mackintosh justly observes, is chiefly valuable as "a touchstone of metaphysical sagacity; showing those to be altogether without it, who, like Johnson and Beattie, believed his speculations were skeptical, that they implied any distrust in the senses, or that they had the smallest tendency to disturb reasoning or alter conduct." Much as we admire the writings of Berkeley intended for the general scholar, we must confess those purely metaphysical to be too tough for our intellectual digestion: they are, truly, metaphysical choke-pears. His theory, pure and spiritual, (at least) served as a fair antidote to the material ideas of the preceding age, when the sensualism of Hobbs was the reigning system. In itself, we see no practical benefit to be derived from a close examination of it, except as an exercise of intellectual ingenuity; and we do find an objection of considerable weight, in the tendency which follows a devotion to its principles, i. e., a running into an excess of subtlety, seldom beneficial, and at times, absolutely painful. It is said, however, that most great metaphysicians have been at some period of their lives, smitten with an admiration of the Berkleian system. Minds strongly tinctured with a love of speculation, appear to be naturally biased in its favor; though few have continued to hold these tenets through a long life.

The works of Berkeley, containing a full exposition of his metaphysical views, are—The Theory of Vision, a Treatise on the Principles of Human Knowledge, and the Dialogues, between Hylas and Philonous.

Several entertaining anecdotes are preserved of Berkeley's devotion to his theory, and the witty banter of his friends on it. He is related, at Paris, to have held a long debate with a celebrated philosopher of that day, who died out of pure vexation at being discomfited in the argument. At Naples, he had as a friend wrote *"an idea of a fever,"* which the witty correspondent declared had the effect of impressing *"the idea of death"* pretty strongly on the minds of his acquaintance. About this last anecdote, our recollection of the place may be wrong, but not of the fact. Addison invited Dr. Samuel Clarke to a disputation with Berkeley at his house, hoping to reconcile the philosophers to a community of belief and system; but the discussion ended, like most discussions, where each party had his mind made up beforehand. Berkeley, if we are not mistaken, declared afterwards that his opponent had not displayed the candor that might have been expected from one whose general reasonings were so fair and open.

Berkeley wrote no professed treatise on morality, yet his whole works, and especially his entire character, are full of the purest spirit of humanity. he was, at the same time, a high-toned Stoic; a benevolent judge of his fellow men, and an Epicurian after the fashion of the founder of that sect: that is, refined, elegant, and peaceful without being addicted to any one form of pleasure, or captivated by any agreeable vice.

The works of Berkeley are classics, and sought after by the gentleman as well as by the abstract

inquirer. Beside those mentioned above, he wrote, *The Minute Philosopher*, a defence of religion, in which he thoroughly refutes every infidel and skeptical position; painting the irreligious man in the several characters of free-thinker, rake, skeptic and infidel—we read this book in our college days with genuine delight. With one instance we are acquainted, of the convincing power of the argument, in the case of an acquaintance, now a student of theology, who before reading Berkeley, imagined he had 'doubted.' To the man of letters and the refined gentleman we would present this work of Berkeley's, in preference to all others on the same subject, for a confirmation of correct and ennobling views of religion and the Deity; since it is not only acutely and closely reasoned, but also elegantly conceived and finely written. It is the production of a Christian gentleman, (that much abused character, so often assumed, so seldom sustained.) *Siris* is a curious medical tract on Tar-water, of the virtues of which, we think, (from a slight practical trial,) Berkeley entertained a rather extravagant notion. His copious imagination invested this nauseous drink with all the healing properties of a panacea, and yet Berkeley was as far removed from all quackery as it was possible for a man to be. He selected this singular subject as the vehicle for his peculiar philosophical opinions: it is filled with contemplative inquiries after the manner of Plato, and from the first dawns of philosophy rises, gradually, and with dignity to the highest Divinity. This famous sentence that cannot be too often quoted, concludes the original essay. "Truth is the cry of all, but the game of a few. Certainly, where it is the passion, it does not give way to vulgar cares, nor is it contented with a little ardor in the early time of life; active perhaps to pursue, but not so fit to weigh and revise. He that would make a real progress in knowledge, must dedicate his age as well as youth, the latter growth as well as first fruits, at the altar of Truth."

A romance, entitled, *The Adventures of Signor Gaudenzio di Lucca*, is ascribed to Berkeley, and if, after two delighted, and yet careful perusals, we may venture to pronounce a judgment, we should assert it to be his, undeniably. No name is appended: but the whole tone of thought, the novel graces of style, the air of liberal and world-comprehending benevolence in it, are the best evidences of its true author. If it be not Berkeley's: it is an admirable imitation, worthy of his genius and heart. It purports to give, in the evidence of an Italian gentleman and traveller before the Inquisition, an account of a people living in the interior of Africa, entirely unknown to the rest of the world—a people worthy of the golden age, wise, virtuous and happy: living in the greatest temperance and harmony; whose rules and laws, few in number, are admirable in spirit and execution, except one or two singularly harsh penalties; whose customs and social manners are full of poetry and a happy fireside philosophy; whose conversation is that of sages and philosophers, rather than of men and women.

Of the character of Berkeley, we have spoken in terms of high eulogy, let us see how well this may be borne out by the testimony of the great and good. Sir James Mackintosh, with his usual discernment and even more than his accustomed generous enthusiasm, dilates with earnest warmth on the portrait of this 'great good man.' "Ancient learning, exact science, polished society, modern literature, and the fine arts, contributed to adorn and enrich the mind of this accomplished man

All his contemporaries agreed with the satirist in ascribing

To Berkeley every virtue under heaven.

"Adverse faction," (in the day when party feeling ran very high) "and hostile wits concurred only in loving, admiring and contributing to advance him. The severe sense of Swift endured his visions. . . . Even the discerning and turbulent Atterbury said, after an interview with him, 'So much understanding, so much knowledge, so much innocence, and such humility, I did not think had been the portion of any but angels, till I saw this gentleman.'" The great project of Berkeley's life, or rather of his maturer age, is alluded to in a letter written at the time. "Lord Bathurst told me, (Warton,) that the members of scriblerus club being met at his house, they agreed to rally Berkeley, who was also his guest, on his scheme at Bermudas. Berkeley having listened to the many witty things they had to say, begged to be heard in his turn, and displayed his plan with such an astonishing and animating force of eloquence and enthusiasm, that they were struck dumb, and after some pause, all rose up together, with earnestness exclaiming, 'Let us set out with him immediately.'" This reminds one of a parallel instance in the career of our Patrick Henry. Of Berkeley's scheme we cannot furnish a better account, than a succinct abstract by Mac Intosh. "It was when thus beloved and celebrated, that he conceived, at the age of forty-five, (1729) the design of devoting his life to reclaim and convert the natives of North America; and he employed as much influence and solicitation as common men do for their most prized objects, in obtaining leave to resign his dignities and revenues, to quit his accomplished and affectionate friends, and to bury himself in what must have seemed an intellectual desert. After four years' residence at Newport, in Rhode Island, he was compelled by the refusal of the government to furnish him with funds for his college, to forego his work of heroic, or rather god-like benevolence; though not without some consoling forethought of the fortune of the country where he sojourned.* Thus disappointed in his ambition of keeping

* As Americans, we cannot help sharing in the general opinion of Berkeley's preëminently fine qualities. He has a right to our gratitude, for his benevolence no less than for his foresight; since early encouragement no less than vigorous struggles, contribute to make a people grow in strength and glory.

VERSES.

ON THE PROSPECT OF PLANTING ARTS AND LEARNING IN AMERICA.

The muse, disgusted at an age and clime,
Barren of every glorious theme,
In distant lands now waits a better time,
Producing subjects worthy fame.

In happy climes, where from the genial sun
And virgin earth such scenes ensue,
The force of art by nature seems undone,
And fancied beauties by the true:

In happy climes the seat of innocence,
Where nature guides and virtue rules,
Where men shall not impose, for truth and sense
The pedantry of courts and schools:

There shall be sung another golden age,
The rise of empire and of arts,
The good and great inspiring epic rage,
The wisest heads and noblest hearts.

Not such as Europe breeds in her decay;
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.

Westward the course of empire takes its way;
The four first acts already passed,
A fifth shall close the drama with the day;
Time's noblest offspring is the last.

a school for savage children, at a salary of a hundred pounds by the year, he was received on his return, with open arms by the philosophical queen, at whose metaphysical parties he made one with Sherlock, who, as well as Smalridge, was his supporter, and with Hoadley, who, following Clarke, was his antagonist. By her influence he was made Bishop of Cloyne."

In addition to his claims on our admiration and respect, as a philosopher, an author, a man and a philanthropist, Berkeley ought to be a cherished name to every true Irishman, for he was a patriot of the noblest stamp. Unlike Swift, he was not the devoted political partisan, but the lover of his country, the friend of all his countrymen. Catholics and Protestants equally shared his generous endeavors for their national and individual welfare. Berkeley's 'Querist,' is still looked up to as one of the earliest tracts on the modern science of Political Economy. He was a temperate and sagacious counsellor, as well as an active defender and enthusiastic advocate. His endeavors have, at last, resulted as he would have desired. The blessings of thousands, did they but know their benefactor, would nightly be offered to the shrine of Berkeley, as to the Patron Saint of his country. This would be an idolatry, with something to back it. His name deserves a solemn invocation, at least as much as many of the best popular Saints, and more than most in the list of a Roman Catholic devotee. J.

DINING OUT; By Mrs. Ellis. New-York: 1841. D. Appleton & Co.

The very excellent narrative thus entitled, is the first of a series of six volumes, to be issued quarterly, under the general running title of Family Secrets. Mrs. Ellis is favorably known to the reading public by her previous publications, "Poetry of Life," "Women of England," etc. The latter of these works has lately reached a thirteenth edition. After reading the present tale, we see no cause of wonder in such popularity. For the agreeable nature of the story, as such, is tenfold increased by the pure and beautiful tendency of its moral. In a production like this, we look for no deep sagacity or refinement of observation, though there is a good deal of instructive tact in it; but we discover what we most require, a domestic imagination, pleasant associations of home and mother, and the enforcement of the lesson that cannot too often be repeated, viz., "that, (in the words of the kind hearted, judicious Christian, the authoress,) for all moral evils there is no certain cure, but in the exercise of Christian principle."

TWO HUNDRED PICTORIAL ILLUSTRATIONS OF THE HOLY BIBLE, AND VIEWS OF THE HOLY LAND: New-York; Robert Sears, 122 Nassau-street

This is a good companion to the Bible, and will be of great use to parents and teachers in explaining texts and facts. Such a work as this has been long wanted; and we suspect that many grown up persons will be grateful for the information it contains. We have not seen the first volume of this series, but are told that it is equally good, and that the third volume will likewise be distinguished for the variety and accuracy of its historical facts, and for the beauty of its engravings.

A mass of light is here thrown upon the customs and manners of the ancient Bible people; we can now account for many an obsolete phrase, and many a curious fact, which heretofore have only been

known to the deeply learned. We hope that the public will avail themselves of the rich information that this book contains. Mr. Sears is entitled to thanks for the enterprising spirit he has shown, in thus bringing this valuable work before the public, at a time, too, when most men would shrink from encountering so heavy an expense.

Anthology.

LINES WRITTEN IN EARLY SPRING.

BY WORDSWORTH.

I heard a thousand blended notes,
While in a grove I sat reclined;
In that sweet mood, when pleasant thoughts,
Bring sad things to the mind.

To her fair works, did Nature link
The human soul that through me ran;
And much it grieved my heart to think,
What man has made of man.

Through primrose tufts, in that green bower
The periwinkle trailed its wreaths:
And 't is my faith, that every flower,
Enjoys the air it breathes.

The birds around me hopped and played,
Their thoughts I cannot measure;
But the least motion which they made,
It seemed a thrill of pleasure.

The budding twigs spread out their fan,
To catch the breezy air,
And I must think, do all I can,
That there was pleasure there.

If this belief from Heaven be sent,
If such be nature's holy plan,
Have I not reason to lament
What man has made of man?

[The following beautiful little poem, sanctified by the design, and the feeling heart which gave it birth, has been recently written by the poet, Campbell. The incident to which it refers, was further followed by this advertisement, in the London Morning Chronicle, one Monday:

"A gentleman, 63 years old, who, on Saturday last, between 6 and 7 P. M., met, near Buckingham gate, with a most interesting looking child, four years of age, but who forebore, from respect for the lady who had her in hand, to ask the girl's name and abode, will be gratefully obliged to those who have the happiness of possessing the child, to be informed where she lives, and if he may be allowed to see her again. A letter will reach the advertiser, T. C., at No. 61, Lincoln's-inn-fields."

Of such are the incidents in the lives of poets; if this had happened in Germany, so high is the popular idea of the poetic cultivation of that country, it would hardly have appeared unusual; but, that English reserve should be so thrown off in public, is a matter of astonishment. It could happen only in the case of some poet. Leigh Hunt might have done so, or Barry, Cornwall, or Moore. We are glad to find Campbell, at his grand climacteric, has so true a heart.] CHURCH RECORD.

LINES ON HIS NEW CHILD-SWEETHEART.

BY THOMAS CAMPBELL.

I hold it a religious duty,
To love and worship children's beauty;
They've least the taint of earthly clod,
They're freshest from the hand of God.
With heavenly looks they make us sure,
That heaven that made them must be pure.
We love them not in earthly fashion,
But with a beatific passion.

I chanc'd to, yesterday, behold
A maiden child of beauty's mould;
'T was near (more sacred was the scene)
The palace of our patriot Queen.
The little charmer, to my view,
Was sculpture brought to life anew;
Her eyes had a poetic glow,
Her pouting mouth was Cupid's bow;
And through her frock I could descry,
Her neck and shoulders' symmetry.
'T was obvious from her walk and gait,
Her limbs were beautifully straight.
Though tall, she was but four years old;
Her guide so grave an aspect wore,
I could not ask a question more,
But followed her. The little one
Threw backward, ever and anon,
Her lovely neck, as if to say,
I know you love me *Mister Grey*.
For by its instinct childhood's eye,
Is shrewd in physiognomy;
They well distinguish fawning art,
From sterling fondness of the heart.

And so she flirted, like a true
Good woman, till we bade, adieu!
'T was then I with regret grew wild;
Oh, beautiful, interesting child,
Why ask'd I not thy home and name?
My courage failed me—more's the shame.

But where abides this jewel, rare?
Oh, ye that own her, tell me where;
For sad it makes my heart and sore,
To think I ne'er may meet her more.

Miscellaneous.

We have received from an esteemed friend and correspondent of the laity, the following communication, which, however, does not purport to be a critical examination of the work whereof it speaks. We publish it to show the impression the book leaves on the mind of an unprofessional reader. We owe it however to our esteemed and learned brother to say that we differ from our correspondent *toto calo*. We thank him for his book.

To the Editor of the Church Record.

MR. EDITOR:

I have just been reading a "Companion to the Book of Genesis," by our friend Dr. Turner, a new work, a large octavo volume of 405 pages, 74 of which are occupied by the *introduction* and 281 by *notes*, leaving 50 pages for the analysis of Genesis.

When we consider how many commentaries there have been on the book of Genesis, all by learned men deeply interested in the subject, we wonder that any one is able to say another word or add a new fact. Every fresh author however finds of course a number of errors in his predecessors, and it would seem that the last one alone, understands the Hebrew language sufficiently well to give the true interpretation of a word or sentence.

This work of Dr. Turner's shows a perfect knowledge of the Hebrew, and proves him likewise to be a pious and conscientious Christian. The notes are in general exceedingly interesting, and although filled with Hebrew quotations, are amusing and instructing even to the common English reader.

Having said thus much with regard to the work and its excellent author, I must be allowed to say that I think the Bible has been the sufferer by such frequent analysis. Not that it cannot bear the test of the most rigid scrutiny, but that almost every author distorts its meaning to suit his own crude notions and perceptions. No mortal man I suppose can explain the mystery of the serpent and the tree of knowledge, and yet how many theologians like Dr. Turner, have attempted to explain that which to the reflecting, pious mind needs no explanation. The *moral* is simple and obvious, and if the understanding is left unshackled, there will be no difficulty in applying it to our benefit.

Of what consequence is it whether the *serpent* was an orang-outang, as one eminent divine supposes, or a snake as is generally understood. We who take up the Bible reverently and with a humble spirit, pry not into its mysteries as we do into books made by man. We perceive that something is hidden from us, and we conclude that it is for our eternal welfare that God so ordered it. *Disobedience* is the crime, and when of a glaring kind, punishable by death—this is the moral and the fact which is to be ever present, and it really is a little vexatious, to find that all this is forgotten, and the dramatis personæ of a mere allegory are to be forever brought forward in all the fantastic costume of a mind filled more with externals than with the beauties of truth.

In my apprehension it was the evil suggestion of the mind—it was the in-dwelling *evil spirit* which prompted and which still prompts every mother's son to disobey wholesome authority. It is not forbidden us to obtain knowledge either of good or evil, but it is forbidden us, even at this day, to pry into affairs which do not concern us; to pry into mysteries which it is not lawful for us to know. God knew best what was necessary for an infant world; but the evil spirit tempted Eve and she desired that which was injurious to her health of body and mind. The same moral is carried out to this day in every act of life. A young man, humble and content with his parents, walks out of their sphere, becomes rich and eats at the table of the great—his eyes are opened and he is *ashamed*. He is ashamed of his birth and parentage—he *has eaten of the tree of knowledge*. It is this in-dwelling serpent which goads us on to do that which God and nature forbids, and not any snake, real, living snake winding itself round the trunk of a tree with an apple in its mouth, such as little girls work on samplers.

Then again, there are certain facts in Genesis but dimly seen. That man of wisdom who collected the facts, intended that mankind should know so much and no more. Why must we lift up his veil and see what is written there? It concerns us not, but it concerns our eternal welfare to remain in ignorance of many things which the learned have *made* us understand. It is they who make us eat the forbidden fruit, and thus when we think our eyes are open, we become ashamed of the Bible.

It has sometimes been stated, that more skeptics have been made by reading analysis and commentaries on the Holy Book than by any suggestions of the devil himself. Now I do not say that this is true, but I honestly fear that this companion to Genesis, is not the best companion to a weak and unstable mind, and many such will read it. There are some gross and revolting facts but lightly touched upon by the inspired historian, which the commentator exhibits to public view with all the minuteness which only absolute necessity warrants. Why need there be any further explanation of Lot and his daughters as in page 271? yet in the notes nearly a page and a half is explanatory of what no one should wish to see explained. And again in page 275 there is another exposure which should never be made. In an analysis it is not necessary to go so thoroughly to work as to shock the sensitive reader: why, therefore, make that which needs no comment, so conspicuous and present its enormity in so glaring a light as to disgust us with a character which we are otherwise taught to venerate?

We say if these points want clearing up let the analysis be written in Latin or Greek, as was the practice in times of old. We surely do not want to initiate the young of our day in the obscene customs of a barbarous age, customs which the hand of God was raised to punish and from the very name of which we sedulously guard the ears of our children.

In this matter Dr. Turner is no more to be reprehended than his predecessors, and in truth he has managed the subject, and similar ones, with as much delicacy as the nature of the case admitted; but we object to any one meddling with such obscure points at all; the doing so is of questionable utility. In explaining so closely we explain away all that we are taught to reverence, and it would be well for the world if the Bible were touched reverently and without any desire of making that

more plain which God never intended should be brought to the light of day.

Let every man who has the gift of eloquence, apply his talents, not to illustrate obscure passages of Scripture, but to spread their everlasting truths over the whole earth. This is the province of the gifted man, and not to sit down in a corner to rip up old scenes which should be forever kept in obscurity. The work of education is yet incomplete, it is here that talent is wanted, it is on this that the full mind of a man of genius should be engaged. We see around us a lamentable deficiency of virtuous principles, the strong power of religion has been weakened by all this frittering down of Gospel truths to suit the level of common understandings. If it were Gospel *truths* the attempt would be commendable, but it is not, it is the Gospel *history*, the accounts of men as erring as ourselves; and when these persons are held up to broad daylight unaccompanied by the barbarities of the age in which they lived, they appear to us as monsters, and the wisdom and inspiration of the Holy Book is as nothing.

In the far West of our own country, whither so many of the loose in morals emigrate, there is a wide theme for the energies of a powerful pen. Let a man like Dr. Turner rouse up the people to cast their eyes over the Rocky mountains, and see how deplorably ignorant the poor savage is there, and suggest a plan for their relief. There are more men in the world like Dr. Grant, why not stimulate them to similar enterprizes. They may not, like him, find a new set of Christians, but they can form one themselves, not by teaching them abstract truths, by healing the sick, making the blind to see, and the lame to walk. What Christ did as a miracle, is now, by the will of God, done by the hand of a mortal with the simple aid of science.

If we do not want to travel so far as the Rocky mountains, let us look at Tennessee, let every man who can write a line, implore the aid of all good men to spread the benefits of education there. We see, by the last number of the Church Record, that the only seminary of learning—a female seminary too—is to be sold at auction, unless the small sum of four or five thousand dollars can be raised. No churchman should be allowed to sleep in peace while that debt is unpaid. Dr. Turner well says, in page 271, that the low estimate in which the female character was held in ancient times, may reasonably be supposed to have conduced to the debasement of character. This no doubt was the case, and we find amongst ourselves that in all new countries where the women are properly educated, the morals of the people are of a higher order.

Let us, therefore, direct our best energies rather to enlighten the ignorant in their path of duty, than to spend our efforts in elucidating points which only concern the curious—and *which in reality it is not good for them to know*. To curious theologians, the Companion to Genesis will be a valuable aid, but they are few in number compared to those who want more solid instruction.

RELIGIOUS INSTRUCTION OF THE SLAVES.

The religious instruction of our domestics, and of the negroes upon plantations is a subject that should never be passed over in the address of a Southern Bishop. It is a subject that ought to press upon us, as a Church, with great power; and we think, without any disparagement, that there is no arrangement of worship so well qualified as ours, to meet exactly the wants of our colored population.

What they need is *sound religious instruction*—such instruction as they can lay hold upon and retain—exactly such as is prepared to their hand in our Liturgy and Catechisms. There is no lack, among the negroes, of the means of grace; there are very few colored persons of the State of Georgia, who have not within their reach some kind of religious exercise; but it is, for the most part, a religion of excitement, occupied entirely with the feelings, while they need to be *instructed* in the first principles of the doctrine of CHRIST. What they require, we can furnish, if we will only stir up ourselves, brethren of the clergy, to this most interesting and necessary labor. It is a mistake to suppose that our Church repels, by her liturgical forms, this class of our population; it ought to be and it might be, emphatically, *their Church*, if we, her ministers, would do our duty in the matter. But that duty requires, on our part, persevering effort, assiduous attention, indefatigable patience. They must be taught the Liturgy before they can relish it, and that instruction must be given, line upon line, and precept upon precept; beginning with them in the Sunday school as children, and gradually training them up into Church people. I would suggest, that each clergyman should make a list of all the colored children belonging to the families in his congregation, should collect them into a Sunday school in connexion with his Church, should baptize all that were young enough to receive the rite, persuading their masters and mistresses to act as their sponsors, should train them up to repeat, and understand, and appreciate the Liturgy, should consider them an integral part of his flock, watching over them as he does over the white children of his congregation, should present them, at proper times, for confirmation, and finally connect them with the communion of the Church. To carry out this plan fully, comfortable sittings should be provided for them in every church, and they should be made to feel that they were welcome to our table. I feel confident that, in a few years, should this suggestion be carried out, we should see large congregations of well instructed colored people connected with every Episcopal Church. Under existing circumstances, where the servants of Episcopal families have been suffered to wander off into other folds, the attempt to recall them would not be attended with any good result. We must regain our lost ground, by attaching the children to our forms of worship.—*Bishop Elliott's Address.*

THE CHURCH IN GEORGIA.

The Committee on the state of the Church report:—

That in reviewing the occurrences of the past year, they perceive many tokens of the divine favor, affording matter of gratitude to the Great Head of the Church for the past, and of hope for the future. As the most prominent of these, the committee regard the important fact of its having been permitted themselves and brethren to witness, since the last Convention, as the happy fruit of its counsels, the accomplishment, in the consecration of a bishop, of an object so important in itself to the welfare of this diocese, and which had been so long earnestly desired. That event is to be regarded as making a most important epoch in the history of the Church among us; and the present Convention is invested with a deep, solemn, and peculiar interest, in being the first at which a bishop, strictly our own, has presided. We are thus enabled, through the blessing of God, to exhibit the Church in the full integrity of her organization,

not only in the important particular of her ministry, but also in those incidental features which are left to human ecclesiastical arrangement. As regards external organization, we have nothing more to desire; let our devout supplication ascend to the Great Head of the Church, that "through the mighty power of the Holy Ghost," that organization may be made effectual to the great purposes for which the Church was ordained, the spreading of the knowledge of Jesus Christ, and him crucified, the establishment, in the hearts and lives of men, of pure and undefiled religion, and "the breaking down of the kingdom of sin, Satan, and death." Apart from the Divine promises to the Church, the committee are of opinion, that there are other, and strong grounds to hope for the Divine blessing in connection with the establishment of the Apostolic office over this portion of Zion. Such encouragement is found in the character and qualifications of the beloved servant of the Lord, upon whom that office has devolved; in the cordial and affectionate reception which he has met both from the clergy and laity; in the highly favorable influence which has thus far attended his visitations; in the interesting character and the harmonious action of the present Convention; and especially in the formation of three new congregations, as the first fruits of his brief labors since his consecration.

[From the Gentleman's Magazine.]

EMBER DAYS.

Among the "days of fasting or abstinence," ordered in the book of Common Prayer, are the "Ember days." What is the origin of the word Ember?

Shepherd, in his "Elucidation," says, "some suppose it signifies *ashes*, and some *abstinence*." Nicholls derives it from the Greek *ἡμέραι*, because they are the *days*, or set times; and Nelson, in the "Companion for the Festivals and Fasts," says, "Some think these fasts are so called, from a German word that imports abstinence; others, that they are derived from *Ember*, which signifies *ashes*, because it was customary among the ancients, to accompany their fastings with such humiliations, as were expressed by sprinkling ashes on their heads, &c.; but, he continues, Dr. Maraschal's conjecture, in his observations upon the Saxon Gospels, seems to hit upon the true etymology, which he derives from the Saxon word, importing a *circuit* or *course*;" and this Saxon word (I find in Todd's Johnson's Dictionary,) is *Ymbren* or *Embren*.

With all due deference to these authorities, I doubt whether any of them give the proper derivation of the term; and I think we shall be most likely to discover it, by considering what name was given to these fasts in the Western or Latin Church, from which we have received them. In the Western Church, then, these fasts, which are of very great antiquity, were called "*jejunia quatuor temporum*," a term which, with little variation, is still preserved in the languages which are principally derived from the Latin (*Quatre temps*, *Quattro tempi*, *Quatro temporas*).

The German languages, however, to which the words were alien, have very much corrupted them: Thus in Dutch, "*Quatuor temporen*," has become *Quatemper*, and in German *Quat-EMBER*.

In like manner the English also most probably adopted the Latin words, but carrying (as their manner frequently was) the love of abbreviation yet further, dropped by degrees the first syllable altogether; and instead of saying, like the Ger-

mans, *Quatember* woche, or *Quatember* week, came at last simply to call it "*Ember week*."

This I beg to submit as a much more probable origin of the word *Ember*, than the Greek, which has evidently very little to do with it; or than *ashes*, which would equally well apply to any other fasts; or than "a German word importing abstinence," which, by the way, does not in the least resemble *Ember*; or lastly, that the Saxon *Ymbren* which, though it may signify a course or circumvolution, might as well give a name to any other *periodically* returning day, whether fast or festival. I conclude, therefore, that *Ember* days simply signify *quarterly* occurring days, i. e., the days or fasts of the *four seasons*, "*quatuor temporum*."

ON THE WORD "AMEN."

BY CAROLINE FRY.

The authority for this word we know: the frequent command of God in the Old Testament, where it is generally affixed to his curses and threatenings; and the example of Jesus and his disciples, by whom it is more frequently connected with promises and prayer. Of its perpetual occurrence in our services, after every address, whether of prayer, or praise, or confession, if there is any historical or ecclesiastical explanation, I confess myself totally ignorant of it; and speak from the immediate suggestions of my own mind, when I suppose it to imply, that God's dealing with us as free agents and reasonable beings, requires the acquiescence of the will in all that He enjoins, and does not accept without it even our obedience. When he calls us to confession, it is not enough that we say at his bidding, and believe on his statement, that we are miserable sinners, and there is no health in us, and no help for us, but in his mercy, with an understanding mind, and a consenting heart, it is necessary that we say "*Amen*" to this humiliating truth, conscious that it is so, and willing that it should be so. When we rehearse before him the principles of our faith, it is not enough that we yield submission to the method of salvation there described, and the truths therein set forth—our consent must accompany our assent. *Amen*; "so it is;" so we would have it be." And in our prayers, when we ask protection from our enemies, defence from danger, and supply for our necessities, the word retains its entire meaning still; by the reiteration of it we profess not only to desire that so it may be, but to be assured that so it will be. If the word be affixed to the threatenings of God's law, to deprecations of his anger, to predictions of his vengeance, it implies assent to their justice, persuasion of their certainty, and full consent to the terms on which they are either to be suffered or escaped. And when our language has been of praise, and glory, and exaltation to God, to Father, Son, and Holy Spirit, in the offices ascribed to them, the *Amen* is significant of a heart glad and grateful to believe them, what they are said to be; constrained, and not compelled, to receive the benefits, and acknowledge them in the manner described.

If such is the deep importance of this word, it is surely no sound to be uttered carelessly. It is, on our part, like the affixing of a seal to a legal instrument, by which we agree to whatever it contains, which no man does inconsiderately. What if our careless, false *amens*, a hundred and a hundred times repeated, be written against us in the books of heaven? When, at the last, we attempt to plead our ignorance, our mistakes and misconceptions, may it not well be said to us, that, day by day, in solemn assembly before our Maker, we acknow-

ledged, accepted, and approved these things, affixing, as it were, our signature to the writing that condemns us? This will be so said to thousands; and fellow sinners, who have echoed back our false *amens*, and angels, who trembled when they listened to them, and devils, who stupefied our senses while we uttered them, will be there to witness that they heard it.

Once more, let us dwell upon the value of this word, and surely we shall never again utter it in carelessness. Perhaps the power to pronounce it truly constitutes the difference between those who pray and those who say prayers, yet pray not. God has made known his will to man, disclosing, of the past, the present, and the future, all that it is necessary we should know. Man does not like the disclosure. He does not like that the sin he loves should merit everlasting death; he does not like to be treated as a bankrupt debtor, a mendicant, and a culprit; he is averse to the state of helpless dependence assigned him; and, above all, averse to give up his will, and give up his glory to another, and be nothing. He sees no fitness, wisdom, or propriety in this state of things; but rather a position injurious and degrading to himself; on God's part a claim without justice or reason. When, therefore, by the custom of Christian worship, we come to acknowledge these things, the natural heart refuses its *amen*. The utmost it can subjoin, is an unwilling submission; "if it is so, so it must be;" we cannot say "*content*." Can they say it, who, proudly contentious against revealed truth, submit it to the scrutiny and decision of their own reason? Can they say it, who are so much in love with the things of time and sense, that they would part with God himself to keep them, and can scarcely spare a thought from them for him? Can they say *amen*, who never felt the burthen of their sin, its bondage or its deserts? The proud, the confident, the righteous in their own eyes, the earthly minded, the careless, the unholy—these may all breathe the word, but cannot mean it. There are those, on the other hand, whose hearts may have been too cold, their thoughts too vagrant, in the prayer; there may come after it a self-condemning feeling that it has been unworthily preferred: and yet they can affix to it an *amen* so full, so willing, so sincere, it bursts forth from the heart like tones of melody from the stricken wire.

MISCELLANIES OF LITERATURE.

"FIRST STUDIES."

THE self-educated are marked by stubborn peculiarities. Often abounding with talent, but rarely with talent in its place, their native prodigality has to dread a plethora of genius, and a delirium of wit; or else hard but irregular students rich in acquisition, they find how their huddled knowledge, like corn heaped in a granary, for want of ventilation and stirring, perishes in its own masses. Not having attended to the process of their own minds, and little acquainted with that of other men, they cannot throw out their intractable knowledge, nor with sympathy awaken, by its softening touches, the thoughts of others. To conduct their native impulses, which had all along driven them, is a secret not always discovered, or else discovered late in life. Hence it has happened with some of this race, that their first work has not announced genius, and their last is stamped with it. Some are often judged by their first work, and when they have surpassed themselves, it is long ere it is acknowledged. They have improved them-

selves by the very neglect or even contempt which their unfortunate efforts were doomed to meet; and when once they have learned what is beautiful, they discover a living but unsuspected source in their own wild but unregarded originality. Glorifying in their strength at the time that they are betraying their weakness, yet are they still mighty in that enthusiasm which is only disciplined by its own fierce habits.

Never can the native faculty of genius, with its creative warmth, be crushed out of the human soul; it will work itself out beneath the encumbrance of the most uncultivated minds, even amidst the deep, perplexed feelings and the tumultuous thoughts of the most visionary enthusiast, who is often only a man of genius misplaced. We may find a whole race of these self-taught among the unknown writers of the old romances, and the ancient ballads of European nations; there sleep many a Homer and a Virgil—legitimate heirs of their genius, though possessors of decayed estates. Bunyan is the Spenser of the people. The fire burned toward Heaven, although the altar was rude and rustic.—*D'Israeli*.

ARTS OF MEMORY.

The arts of memory will form a saving-bank of genius to which it may have recourse, as a wealth which it can accumulate imperceptibly amidst the ordinary expenditure. Locke taught us the first rudiments of this art, when he showed us how he stored his thoughts and his facts, by an artificial arrangement; and Addison, before he commenced his Spectators, had amassed three folios of materials. But the higher step will be the volume which shall give an account of a man to himself, in which a single observation immediately becomes a clue of past knowledge, restoring to him his lost studies, and his evanescent existence. Self-contemplation makes the man more nearly entire: and to preserve the past, is half of immortality.—*Ibid*.

To register the transactions of the day, with observations on what, and on whom, he had seen, was the advice of Lord Kaimes to the late Mr. Curwen; and for years his head never reached its pillow without performing a task which habit had made easy. "Our best and surest road to knowledge," said Lord Kaimes, "is by profiting from the labors of others, and making their experience our own." In this manner Curwen tells us he acquired by habit the art of thinking; and he is an able testimony of the practicability and success of the plan, for he candidly tells us, "Though many would sicken at the idea of imposing such a task upon themselves, yet the attempt, persevered in for a short time, would soon become a custom more irksome to omit, than it was difficult to commence."—*Ibid*.

We have frequently thought that it would be a very acceptable service to the Church for some one, who has the leisure and means of information, to prepare a catalogue of all the clergy who have ever been admitted to orders in America. If such a list could be once made, it is probable that the General Convention would continue to publish it every three years. Why should not such a catalogue be printed by the Church, as is issued triennially from our college presses? Such an undertaking is connected with the history of the Church, and is it not, therefore, worthy of the attention of the editor of the Church Record? The General Convention would not certainly refuse to defray

any expense which might be incurred under his direction, in such a work; at any rate, we trust the suggestion will meet the attention which it deserves.—*Ch. Witness*.

✠ We are thankful for the suggestion, and shall take it into consideration. *Ed. Ch. Record*.

From *Fraser's Magazine* for May.

THE HOME OF COWPER.

Cowper's house at Olney is still standing, but in the same ruinous state so humorously described by the poet; his parlor is occupied as a girl's school. The summer-house in the garden—the "boudoir," in which the gentle bard used to sit conning his verses—also remains, its walls covered with the names of visitors. Cowper's residence in the neighboring village of Weston has been much altered, but is still beautiful, with a profusion of roses in front. There is, however, an ale house on each side of the poetic mansion, and the village stocks are opposite the windows! It was "Royal Oak Day," 29th of May, when we visited Weston: and a graceless rogue of a rustic was at the time undergoing punishment in the stocks. The young men parading the village with oak-apples in their hats, were nearly all intoxicated. Happily, thought we, Cowper no longer exists to witness this desecration of his beloved Weston! We met with an old family servant of the poet, named Sally Brown, who talked with affectionate interest of the "poor dear gentleman," and of the unhappy malady under which he labored. Cowper and Mrs. Unwin are spoken of by the villagers, as "Squire Cowper and Madam Unwin!" "Such is fame!" The mansion house of the Throgmorton's, celebrated by Cowper, has been razed to the ground. The proprietor resides in another country; and to "save expenses," the old seat of the family was pulled down. The "wilderness" is overgrown with weeds; and the "alcove," carved with many a name, has fallen into equal neglect. The bells of Olney were sounding sweetly in the distance, when we paced this deserted spot, by the colonnade of elms described by the poet. The noisy, industrious rooks were cawing among the woods; and the "silent Ouse," pursuing its sinuous course among the rich meadows, was just visible below Clifton Tower. Compared with the scenery around Huntingdon, the neighborhood of Olney might well appear a sort of poetical paradise. The whole country seems consecrated to the memory of Cowper; and there,

"If we may unbodied choose a sanctuary,"
his gentle spirit is undoubtedly still a visitant.

THE BOOK TRADE AT BRUSSELS.—One most flourishing branch of trade in Brussels, is that of books; and more especially of reprints of French and foreign literature, with which it plentifully supplies almost every country in Europe. The value of the volumes thus produced annually, is estimated at upwards of six millions of francs, of which two millions at least are for *contre facons* of foreign literature. In point of price, they are much below that of France, notwithstanding their paper is more expensive; nor is cheapness their only recommendation; their typographical beauty is of the highest order, and some of their *éditions de luxe*, illustrated by wood cuts and arabesques, are in every way equal to those of Paris, and much superior to any attempts hitherto made in England, where the hardness of our sized paper prevents the engravings from delivering a rich impression; and our pressmen, accustomed only to work with it,

want that delicacy of hand which is essential to use the soft and spongy paper of the French and Belgians.—*Tennent's Belgium*.

We understand that a brother of the poet, Cowper, just deceased, has bequeathed the sum of 2000*l.*, the interest of which is to be applied to the purpose of counteracting the influence of Romish seminaries in this country.—*Brighton Gazette*.

Philosophers agree upon one thing—that the sun was never known to rise in the west.—*Anon*.

Hurry and Cunning are the two apprentices of Dispatch and Skill; but neither of them ever learn their masters' trade.—*Lacon*.

The excesses of our youth are drafts upon our old age, payable, with interest, about thirty years after date.—*Ibid*.

Envy ought, in strict truth, to have no place whatever allowed in the heart of man; for the goods of this present world are so vile and low, that they are beneath it: and those of the future world are so vast and exalted, that they are above it.—*Ibid*.

This world cannot explain its own difficulties without the assistance of another.—*Ibid*.

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